

but in water.

A
VINDICATION
OF THE
Apostolick and Primitive Manner
OF
BAPTIZING
BY
Immersion.

IN A
Letter to Mr. George Keith:
WITH
Remarks upon a Second Friendly Epistle,
Written to him, from one who
• Stiles himself
Trepidantium Malleus.

L O N D O N,
Printed for H. Walwyn, at the Three Leggs in the
Poultry, at the End of the Old-Jury, 1700.

INDICATION

Advertisement for the

ABAPTING

BY

Advertisement



Letter to Mr. George Kemp

WITH

Remarks upon a second friendly Epistle
Written to him, from one who
• Sales himself

Tridentine Address

LONDON

Printed for W. Wood, at the Three Legs in the
Passage at the End of the Old Bailey, 1792

Mr. Keith,

YOU have very commendably disengag'd your self from many Prejudices in Education and Interest, to make an Impartial Enquiry into the True Principles of *Christian Religion*; but you must expect the same Discouragements for so doing, that every honest Enquirer before you, has met withal. Your Old Friends will reproach you with *Apostacy*, and your New Ones, if you be not well aware, will make you an *Apostate* from Truth. The several Zealots from all Quarters fill your Ears with, *Lo! here is Truth*, and Sing *Loud Hosannah's to their several Systems*; but I hope you are so good and so wise a Man, as to believe 'em at your leisure. Your having been imposed upon already, ought to make you wary and cautious in giving your Assent for the future; and I am sure you cannot justifie it to your own Understanding, if you too *hustily engage* in any *Religious Communion amongst us*. You have seen enough of Fair Pretence to Truth and Goodness, so as not to be readily drawn in by a *Specious Appearance*. Believe not every *Spirit*, is a *Divine Oracle*, and you had never greater reason to regard it than now, when every Party aims at making you their *Profelyte*. You do well to hear, and examine what they say, but your Prudence will instruct you

to consider whom you take for your Guide. Give me leave as your Friend to put you only in mind of the Men of whom you ought to beware.

First, I think you ought to beware of the Courtship and Discourses of the Men of mighty Pretences and Confidence, who *talk over* all their *Scheme* in *Religion*, with the same *Assurance* as if they had *Immediate Inspiration*; nay, if you can have Faith to believe 'em, they won't fail to let you know they are *often Inspir'd*.

In the next place, you ought to beware of the Men of Excess in Devotion, or the *Devout Bigots*, who by the Lustre of their *Specious Piety*, may tempt you to fall in Love with their *mistaken Principles*.

In the Third place, be sure to be upon your Guard when you happen to converse with some Persons truly Religious; who nevertheless will not allow you the use of your Reason in several Points of Religion, but make it their Common place to disclaim it, and decry the Persons who make the best use of it they can.

And in the Fourth place, I think it will be needless, since you are no Stranger to Learning, to put you in mind of having no regard to a certain sort of Men, who are Notorious *Quacks* in Religion.

In short these Men are such Bunglers in good Sense and Reason, that I dare say you are aware of 'em already.

But in the last place, you cannot be too wary in your Conversation with a *Blustering noisy Pedant*,
who

who has more Wisdom and Learning in his own Opinion, than all the *Ancients* and the *Moderns*; who is infallible in his Judgment, and irrefutable in his Arguments: who makes wonderful Discoveries of other Mens Errors, and more wonderful Confutations of 'em, but will not be oblig'd to acknowledge *his own*: who marches up and down from *Coffee-house* to *Coffee-house* to hand about his Notions, and to magnifie his Conquests: Who looks as big as the *Great Mogul* with a Scrap of Latin, and a little New Testament Greek; vainly admires the *in-considerable thing himself*, and more vainly expects that others should do so too: Who just knows so much of Books and Languages as to give you their Titles, and call Things by their Names, and can despise every body, but the *despicable Man himself*.

If your ill luck makes you acquainted with this Man, you will soon discover him by his undiscreet Zeal and Ostentation: He'll tell you a fine Story of his own Capacity, and bravely undertake to prove some New *Hypothesis*, by Arguments known to *no body*, and convincing to *no body* but himself; and if you can bear with his Impertinence, he'll be Scribbling on *in perpetuum*, to shew you his own *Skill* in Controverfie, and your Mistakes: But then by those very Writings of his you may know him; for at the very first taste you'll find they contain nothing else, *But loose Incoherent Matter, dull Criticisms, foolish Stories, idle Banter, stupid Drollery, and in short, the whole Family of the Insipids.*

There's

There's a certain Author you know, whose Writings this Character very well suits; who will at last undoubtedly convince all that Read his *Friendly Epistles*, his *Apologies* and *Reprimands*, and his *Vindicie Antibaxteriana*, that no Man that ever Printed on any Subject, can be so completely *Dull*, and so remarkably *Scurrilous as himself*. I need not cite the Pages and the Expressions, but I refer you to his whole *Second Friendly Epistle* to you for one scandalous *Instance*.

The Author of this *Friendly Epistle*, Mr. *Mal-
lens* (as he desires to be call'd) excuses himself with an air of Indignation, from proving that *Batillo*, signifies only to Plunge, for that he is sure is a mistake; which after his *Comical Fashion*, he endeavours to prove from the Original Words us'd in the Texts, cited in the Margin.

Mark 7. 4.
and not as
he has twice
mis cited it
4. and 7.

Heb. 9. 10.
and not the
11. as he
makes it.

Luke 11.
38.

But notwithstanding his great Confidence in his *Proof* from these Passages, may it not still be question'd, whether his *Instances* have any other *Argument* in 'em, unless it be to prove the flat contradiction to what he asserts? For the words form'd from the Verb *Batillo* plainly, refer to the hands in St. Mark and St. Luke too; and to make the Phrase complete, the Greek must run in St. Mark, *ἐν τῇ βατίλλῃ τὰς χεῖρας*, i. e. unless they wash their hands, and in St. Luke, *ἐν τῇ βατίλλῃ τὰς χεῖρας*, i. e. that he had not first wash'd his hands; by an ordinary grecism of an Accusative after a Verb Passive, which every one of the Authors, miserable Grecians, very well knows, but

Fr. Ep.
p. 2.

but himself. Now, that the *Jews wash'd their hands* any other way than *we*, and all the World do, by *Plunging* 'em in the Water, lies upon our Author's *hands* to prove; and there it will continue to stick; I dare say, and without being put to a *Plunge*, he'll never be able to maintain it. But Mr. *Mallens* refers you to another Text in the *Hebrews*; ay, so he does: But he miscites the Number of the Verse, and like a *miserable Grecian* misreads the Words of his Author, and like a *miserable Logician*, first supposes by a good Inclination, that the *sprinkling* of Blood mentioned in the 14th. is one of the *Baptisms* mentioned in the 10th. and then argues very *perfly*, but very *inconclusively*, from it. And this is the *fate* of the First Arguments he advances for a thing in which he is so confident, as to say, they are *irrefragable*; and as clear as *any Proposition in Euclid*: a Book I have good reason to believe he never saw, since he so *scurvily* disgraces it, by comparing his proofs, with the Theorems of that *celebrated Mathematician*.

But Mr. *Mallens* is sick of this question, (and I dare say his Reader is as sick of his Proofs) and therefore he proceeds with great solemnity to advance Three *New Paradoxes*. He tells you Mr. *Keith*, with great assurance that *John the Baptist* and *St. Peter* too, Declare they Plunged not when they Baptiz'd.

Not

Not in exprefs Terms fure——? No, no, but by good confequence. Pray let's fee it good Mr. *Mallens*. Why, St. *Luke* in his 3d Chap. and 16th Verfe, introduces *John the Baptift*, faying, I Baptize you with *Water*, and not in the *Water*, for the *Prepofition* is omitted. O miferable *Grecian*! don't you know what every School-boy knows, that an *Ellipsis* of the *Prepofition* does not alter the fenfe of the Phrafe? And don't you fee it exprefs'd in the Parrallel, and other places cited in the Margin? But Mr. *Mallens* fays, 'tis not Englifh to fay, *I Plunge you with Water*: Agreed; but who translates it fo befides himfelf? 'tis a bad *Translation*, and 'tis his own. But what then fhall determine the fenfe of the Word Baptize? Why let Mr. *Mallens* for once confult his *Greek Testament* for the three Texts in the Margin, where *John* is faid to Baptize in *Jordan*, and in *Enon*, becaufe there was much *Water*, or many *Waters*—and *Chrift* who was Baptized by *John* in *Jordan*, is faid exprefsly to have went up out of the *Water*, fo that the manner of *John's* Baptifm is plainly fpecified in thefe paffages. And if You Mr. *Keith* fhould ask your *Worthy Informer* Mr. *Mallens*, in what manner did *John the Baptift* Baptize *Chrift* and others who came to him? Or how were they Baptiz'd? Mr. *Mallens* muft answer if he'll answer with the Text, That *Chrift* and the *Disciples of John* were Baptiz'd in *Jordan*; unlefs he choofes to ufe his beloved *Translation*, and fay they were Baptiz'd with *Jordan*.

But

P 4.

Mat. 3. 6.

Mat. 3. 11.

Mark 1. 5.

3.

Joh. 1. 26.

31, 33.

Joh. 3. 23.

Mat. 3. 6,

and 16.

Joh. 3. 23.

But Mr. *Mulleus* urges, That *John* so Baptiz'd p. 8.
 with Water, as Christ on the Day of Pentecost did
 with the Holy Ghost, and with Fire; and he
 makes a great Pother with this Argument; and
 lays about him as fiercely as *Don Quixote* did at
 the *Windmill*. Well, admit it be so; then it must
 follow, that *John the Baptist's* Disciples were to-
 tally immer'd, and cover'd with the Water in *Jor-*
dan, for the Apostles were totally immer'd or co-
 ver'd with the Miraculous effusion of the Holy
 Ghost at Pentecost, the Fire appear'd only in the
 form of Tongues; but all the Room was fill'd
 with a mighty rushing Wind, and all the Persons
 present therein, were as intirely Baptiz'd with, or
 in this mighty rushing Wind, as they had been, in
 in case all the Room had been fill'd with Water;
 and that *John*, as our Authors Words are, so Bap-
 tiz'd with Water, as Christ did with the Holy Ghost
 and with Fire; that is, by Immersion. Acts 2.

But the Text do's neither say, nor imply, that
 Christ's Baptism with the Holy Ghost must be like
John's Baptism with Water; 'tis only said, *I Bap-*
tize you with Water, and he shall, &c. The Word
 Baptize in this Second Clause has left its Native
 Sense, and if the Metaphorical and Borrow'd Sense
 be somewhat Catachrestical; 'tis no new thing,
 but an ordinary Scheme of Speech, used in every
 Leaf of the Bible. This Word is used in another
 Allusive Sense, in *Matth.* 20. 22. and *Mark.* 10.
 38. and is thus Paraphras'd by the *Assemblies*; shall
 you be able to endure the over-flowings of Afflicti-
 ons, which like deep Water-floods must compass
 me about? Which Paraphrase by the way, in the

Assemblies Annotations is not only true, but a further Proof, that the Word *Baptizo*, even when us'd Metaphorically, has all its Allusive Sense from the very Notion of *Immersion*.

Fig. 9.

But Mr. *Mallens* insists upon it, That the Holy Ghost was pour'd out upon the Apostles, and that they were not *immers'd*, or *plung'd into* or *under* that *Divine Effusion*; and as he expresses it, the Water in *John's* Baptism was applied to the Person, and not the Person to the Water: So then all the force of his Argument amounts to this, that *John's* Baptism with Water was like the Baptism of the Holy Ghost; but that was by the *Effusion*, or pouring of it out upon the Apostles, and therefore *John's* Baptism must be by the Effusion or pouring out of Water on his Disciples.

Now to this, you may give Mr. *Mallens* this plain Answer, *First*, That there is no necessity for an *entire resemblance* of a Real and Metaphorical Baptism in *all Circumstances* as has been hinted before, and he will not be able to prove his *Major*, that the *one* must in *all respects* be like the *other*: 'Tis sufficient if there were any likeness, to justify such a Form of Speech, as Baptizing with the *Holy Ghost*; whether the Parties were first put into the rushing Wind, or the mighty rushing Wind was miraculously brought upon 'em on every side; in either case the Parties were *totally* cover'd and surrounded with the Element.

But still Mr. *Mallens* will reply, That the *pouring out* the *Holy Ghost* upon the Apostles, was *Baptizing* the Apostles with the *Holy Ghost*; and by consequence that pouring Water upon the Party
Baptiz'd

Baptiz'd, is a proper manner of Baptism. Now, suppose this should be granted Mr. *Mallens*, That the *Real* and *Metaphorical Baptism* are in all respects *Analogous*, then it must follow according to his own Judgment: That, as the *Holy Ghost* was pour'd out upon the Parties Baptiz'd at *Pentecost*, in so plentiful a manner, so as the Symbol of the Divine Presence, viz. the mighty rushing Wind, intirely surrounded 'em, and touch'd 'em in all parts, and on every side: So the Party's to be Baptiz'd with Water, ought to have it pour'd out upon 'em, with equal plenty, that the Element may touch every part of the Body; and not only so, but it must be so pour'd upon the Parties Baptiz'd, as to touch all parts at the same time, as the rushing Wind which fill'd the Room where the Apostles met, was at the same time present, and Contiguous to every part of their Bodies. It cannot be deny'd, I say, if he will have the manner of *Baptism by Water*, to be specif'd and determin'd by the *Baptism of the Holy Ghost*, but that the Water must be pour'd on the Party Baptiz'd with a kind of *Inundation*, so as the Water may stay and abide upon the whole Body, in every part at the same time. And if this will necessarily follow; What will become of his Mode of Baptism, by applying or sprinkling the Water on certain Parts only? That certainly will not be Analogous to the *Baptism of the Holy Ghost*, which he contends it ought to be. So that for the Strength of his Arguments, Mr. *Mallens* might well have forborn his insulting: but the weakness of his Understanding would not give him leave to practice the least piece of *Discretion*.

Vide Dr.
Cave's Pri-
mitive
Christiani-
ty. pt. 1.
Chap. 10.

In the 11. Pag. he tells you, That it being ad-
mitted by many Pædobaptists that St. *John* plung'd
his Disciples; this is accounted the strongest effort
for the Baptists. Pray Mr. *Keith* ask him, who
told him so? Not one Baptist of common sense
can be of that Opinion; for the strongest Effort or
Proof for *plunging*, if there be any, must be found
in the Words of the *Institution*, and the History of
the *Corresponding Practice* of the *Apostolick Age*,
and not in the Concessions of some Learned Inge-
nuous Men; which Concessions at best, are but *Ar-
gumentum ad hominem*, or a probable Topick; where-
as an Argument from the *Institution* and Primitive
Practice, recited in the Gospels, or the *Acts* has
that certainty, and undoubted Evidence, which o-
blig'd those Learned Men to make the very Conces-
sions he mentions.

Friendly
Epist. p. 13.

In Page 13. He puts a Question in very Bung-
ling *Burlesque*. What were *John's* and *Peter's* Arms
and Legs made of? We may with good reason,
and more modesty then he uses, in treating those
Venerable Apostolick Men; ask him, what were the
coarse and uncouth Materials of his *Understanding*?
But why do you ask that Mr. *Mallens*? Why
because so many were Baptiz'd: All Jerusalem,
all Judea, all the Regions round about Jordan—
Three Thousand by St. Peter in one Day, and
they were Baptiz'd in their Cloaths, which is not
likely, or Naked, which is not Modest, for what
Provision had they made to change their Cloaths?
And this is the Substance of Mr. *Mallens* his Re-
marks in that Page, abating the childish and silly
Whittisms.—But pray Mr. *Mallens*, why such adinn
with

with the universal [All] do you design to make Mr. Keith believe ; that the *whole City of Jerusalem* and the *whole Country of Judea*, and *all the People* living round about *Jordan*, were Baptiz'd by St. John in Person? I dare say you cannot impose such a sense upon the Text, nor Mr. Keith : and the Text does not say what you make it say, in the place you referr to, There's nor *All* * *Jerusalem* to be found. But admit it had been said, all *Jerusalem* ; as it is said *all Judea*, and *all the Neighbourhood of Jordan* ; has Mr. Malleus ever seen any Interpreter that asserts, we must by the universal [*All*] understand every Body that liv'd in those places? And has he forgotten the noted distinction of an *Universal in genera singulorum*, and in *singula generum* ? which his Authors so often abuse in their Comments, on that famous Text, *God would have all men be saved*. They will immediately tell him, that [*All*] must signifie in very many passages, some of all Ranks and Orders, and not every individual Person, as it is plain it does in the case before us ; for St. Matthew uses a term of *abatement* in the 7th Verse, saying, that John observ'd many of the *Pharisees* and *Saducees* coming to his Baptism, 'tis neither said *all* of 'em, nor *most* of 'em ; but *many* or *diverse* of 'em ; and they that came, were sent by such of the *Jews* who *did not come* to his Baptism ; to enquire what John was doing, and with what design : and *many* of the *many* that came, for ought appears to the contrary, or can be prov'd by Mr. Malleus, or any of his *Learned London Divines*, were *never* Baptiz'd by John. So that at last his *all Jerusalem* and *all Judea*, &c. must

Mat. 3. 5.

* 'Tis obser-

vable that

Cardinal

Bellarmino

was in the

same mis-

take as ap-

pears.

Tom. 2.

de Bapt.

Lib. 1.

Cap. 22.

Joh. 1. 19.

& 29.

In his Title
Page.

Mat. 3. 6.

Mark 1. 5.

must with the consent of the Context Mr. *Mallens* his Learned Friends and Annotators, and with the Approbation to of his *London Divines*, signify *some* Persons; or, if he will *diverse* Persons dwelling in *Jerusalem*, and in all parts of *Judea*, and in the Neighbourhood of *Jordan* came to St. *John*; and were, as St. *Mathew* says expressly, *Baptiz'd by John in Jordan*, and St. *Mark* more expressly *in the River Jordan*, and that *John* who staid some time in the Wilderness of *Judea*, should during his stay Baptize either *in Person* or *by his substitutes* *diverse* of the *Jews*; is no such Instance of his wonderful strength, nor so unlikely as Mr. *Mallens* endeavours to represent it.

friendly

Epist. p. 13.

But Mr. *Mallens* thinks it very improbable, That St. Peter should Baptize 3000 Converts in one day, especially considering (as his Learned Phrase is,) *his antecedent and consequent work*. This observation is a fresh instance of Mr. *Mallens's* negligent and inconsiderate humour; and demonstrates very evidently, that he cannot read hardly a single Text with any tolerable attention to the sense of it.

For, in the 2d of the *Acts* at the 41st Verse, 'tis said; that about *Three Thousand Souls* were added to the Church that day, i. e. on the day St. Peter Preached? and 'tis said, That they who gladly received the Word, were Baptiz'd, and some of them might, nay all of 'em might be Baptiz'd that day, but 'tis not said, that all, or any of 'em were Baptiz'd on that very day; nor is it said, that one single Convert of the 3000 was Baptiz'd by St. Peter in Person. With how little Reason then, or rather with how great contrariety to Reason must Mr.

Mallens

Mallens assert? that the 3000, were *all* Baptiz'd, and not only so, but all Baptiz'd by *St. Peter*, and *all* in one day. Another Instance of *Mr. Mallens* his great care to be in the wrong, for he crowds *three untruths* into one single Proposition. However to gratifie him, we will suppose it had been expressly said in the terms of *Mr. Mallens*, that 3000 were Baptiz'd by *St. Peter* in one day. Does he not remember *St. John's* distinction, between Christ Baptizing in Person, and Christ Baptizing by his Disciples; for *St. John* had expressly said, *ch. 3. v. 22.* and *ch. 4. v. 1.* Joh. 3.22. compar'd with 4. 1. that Our Saviour Baptiz'd Disciples; and yet in the very next Verse he assures us that *Christ himself* i. e. *Christ in Person* did not, but his Disciples Baptiz'd 'em. And if the Disciples were so ready to execute their Masters Orders in Baptizing Converts, we may with good reason conclude, that had it been necessary to Baptize *St. Peter's* numerous Conversion all in one day: *St. Peter* could not have wanted the assistance of the whole Apostolick College, and many other Christian Fathers, who were all then at *Jerusalem*.

Well then, upon the whole I think it may be admitted, That *St. John's* and *St. Peter's* manner of Baptizing, their Converts is not attended with any Difficulties, on account of the Number said, or suppos'd to be Baptiz'd by 'em; the only Objection that still remains unsatisfid, is to this purpose, *the Party* to be Baptiz'd were altogether unprovided Friendly Epist. p. 13. for this Solemnity, having no change of Raiment, and no Cheering Liquors at hand for their use. I pray *Mr. Mallens*, How do you know that? Because tis not mentioned: That's a Non-sequitur with

a Witness ; for either these conveniencys must have been Necessary on such an Occasion to the Parties who were to be Baptiz'd or not : If they were, undoubtedly they had 'em ready for use, tho' the brevity of the *Divine Historian* in such Narrations as these, is a good reason why a *wise Man* should not expect to find it in the *History* : But if such a Provision was altogether needless in that Country, as every Body that is acquainted with the Climate, and the Habits of those *Eastern Countries* must know ; then I hope 'twill be granted to be altogether absurd for one to urge the improbability of Baptizing by *Immersion* : because the Baptized were unprovided with some things, for which they had no occasion, or at least were not necessary to 'em.

But *Mr. Maltens* thinks it very indecent, to Baptize without the Cloaths, and very unsafe to be Baptiz'd in 'em, unless they are chang'd. As to that indecent manner of Baptism, if he means of them who were Strip'd quite Naked, he knows not when, where, and by whom it was ever practic'd or allow'd ; much less asserted and vindicated, tho' it being so immodest a Practice, makes one wonder *Mr. Maltens* of all Men should be an Enemy to it, who is so great lover of Indecencies and Rudenesses in his Stile and Behaviour.

And for the hazard, he supposes they must run, by being Baptiz'd in their Cloaths : He is altogether mistaken if he thinks it be so ; in those warmer Climates, where Bathing in their light and loose Garments is very frequently practic'd : And in these *Northern colder Regions* our prudence directs us to use such reasonable Precaution, in that

Religious

advances (but very cooly) Two considerable Reasons: *One* is, because βαπτίζω is a Derivative, and *the Other*, that not One Passage of Scripture can be nam'd, where it signifies *Dipping* or *Plunging*. Now as these are Two very daring Assertions, advanc'd with very great Confidence, by Mr. *Mallens* against all *Ancient* and *Modern Interpreters*, *Lexicographers* and *Critics*; it gives the Reader a fair and convincing Account of his unparallel'd *Effrontery*: And by this we might have guess'd that he dwells pretty near the *English Versailles*. in *Moorfields*; for what else but the Temper and Qualifications of the Fellows of that College could have prevail'd upon him, to advance a Proposition so *grossly and notoriously untrue*? But to examine his Reasons, I must ask him, Did ever any *Grammatician Antient* or *Modern* tell him, that Derivatives for being Derivatives lose some of the Sense of their Primitives? This had been a fine Story indeed, had any of 'em been so silly as Mr. *Mallens* is, to believe it; let him but examine, if he can, his *Scapula* or *Constantine* or *Martinus*, and see if he do's not meet with *many*, Ay, and a *great many* too, of the Derivatives in ζω, that are so far from *lessening*, that they *intend* the Signification of their *Primitives*.

Yet to give him all the Advantage in a desperate Cause that he can desire, I am content for the present it shall be admitted, to be the Property of Verbs in ζω which are *Derivatives*, to abate somewhat of the Sense of their Primitives. Nay, he shall have another Favour granted him, *tho' he deserves none*, that the very Word βαπτίζω it self, in Dispute

is not in some cases excepted from this *New Rule* in *Grammar* lately *Enacted* by him, and his *Anonimous* Author; and let him make the best of these Concessions: For, unless he can prove that it *does* signify, and *must* signify any other thing than to *wash, dip, Plunge* or *Immerse* the Body of the Baptiz'd in Water, so as the whole Body for a time remains under the Water, and intirely cover'd by it; as it's plain it do's and must signify in the Passages I refer him to in the Margin, I don't see what service he will do himself by this *New Fangled Spurious Rule* in *Grammar*. Every body knows that some words in all Languages have a pretty steady lasting sense, and are Symbols for one, or a few precise Ideas.

2 Kings 5. 14.
Mat. 3. 6, and
16.
Mark 1. 5, and
8.
John 3. 23.
Acts 8. 38.
Rom. 6. 4.
Colof. 2. 12.

And 'tis as well known, That there are other words which by a Promiscuous usage are apply'd to a great variety of Senses. Now when a wise Man meets with any word of the latter sort in any approved Author, he do's not Peremptorily engage and compel the Word to signify, as he would have it, and as it may have often signified elsewhere, but takes it in the Sense of his Author, or else he knows, he must be content not to understand him, which I suppose to be Mr. *Malleus* his choice, and no body that I know will envy him for it.

The *Sacred Writers* ought to be treated with a *peculiar Veneration*; and if they fairly present their Sense to you, in certain Terms which at sometimes are ambiguous, but in the *case before us*, are clearly determin'd to a *particular Sense* by the Circumstances of the Story; what perverseness must it be, to impose a Sense that widely differs from what they deliver? This in good construction when 'tis

knowingly done, as it must be in some very plain cases, is a taking upon us by our own Authority to establish a *Scripture Canon* of our own; for if the sense of Scripture which in the best sense is Scripture, be *interpreted* away, the Scriptures may be truly said to be lost, tho' all the *Printed* and *Manuscript Copies* should continue in being.

But Mr. *Mallens* will have that to be the sense of this scripture term *Baptizos*, for which he contends *viz.* that it never signifies to *dip* or *plunge*. To this it must be said, that tis very strange if it be really so, that *all antiquity* should be utterly mistaken in the sense of a word, by which they always apprehended they were particularly directed in the very

Dr. Cave's
Prim. Christ.
Pt. I. Cap. 10.

mode of so solemn an *Institution*. What else occasioned the *Universal Practice* of Baptizing in *Ponds, Rivers, and in the Sea it self* in the *Three first Centuries?* which is mention'd by *Tertullian* and others, not as a late *Innovation*, but a *constant undisputed usage*. So that one may safely challenge any one instance to be produced for

Tertull. de Baptismo ad Quintillam. homo in aqua demissus; & nulla est distinctio, mari quis an stagno, flumine an fonte, lacu an alveo diluatur. Nec quicquam refert inter eos quos Joannes in Jordane, Petrus in Tibure tinxit.

the different mode of Baptism during the *Two first Centuries*, unless we may except the Baptism of *Clinicks*, or Persons confin'd to their Beds, and at the point of Death, which however was look'd upon as defective for the Party so Baptiz'd could not be admitted to Holy Orders. The *Jews* as their *Writers* assure us, were wont to Baptize their *Proselytes*, for some time before *our Saviour*; and their mode of Baptism is agreed by all *Learned Men* to have

have been by * *Immersion*. And if he does but consult the *Synopsis Criticorum* on the 6th verse of the 3d Chap. of *Matt.* he will find himself confuted by that Learned Gentleman that made that useful Collection, who will tell him Baptism us'd to be celebrated by *Immersion* or putting the party Baptiz'd into the *Element*, and not by Profusion, or *pouring the Element* upon him. And further, that this appear'd by the *proper sense* of the Word, and the places constantly chosen for that *Solemnity*, &c. But why do I refer him to this Gentleman? or what need have I to send him to any particular Annotator? All the *Protestant* and all the *Papish*, all the *Ancient* and *Modern* both *Greek* and *Latin* Interpreters are agreed in this that *Baptizo* signifies to *Immerse* or *Dip* in 3 *Mat.* 1 *Mar.* 3 *John.* 8th of the *Acts*, and 6 *Rom.* and 2 *Colof.* whatever it may signify elsewhere: And as all agree in that sense of the Word, so all the *Ancient Eastern Churches* agreed in the mode of *Immersion*. And as was said before, very few, if any Instances to the contrary can be produced by this miserable Grecian Mr. *Malleus*, or any of his *Learned London Divines*. But had a Man leisure to collect the Proofs from *Antiquity* for the *Primitive usage of Baptism* by *Immersion*, they are for Number, and evidence so many and so considerable, that the very Passages transcrib'd would soon grow into a pretty handsome Volume: And any Man who had just *dip't* into the Writings of the Fathers, or but consulted the *Centuriators* upon the Article of Baptism in the three

Merfatione non profusione agi solitum hunc ritum, indicant & vocis proprietates, & loca ad eum ritum delecta. Joh. 3. 33. Act. 8. 38. & allusiones, Rom. 6. 3, 4. Colof. 2. 12.

Tertullian constantly Translates it by Tingo.

or four First several Ages of Christianity, could not be so stupid as to question the sense they gave to the word *Baptizo* in the passages to which I have already refer'd Mr. *Malleus*.

46 and 49
Canone: Apostol.
Concil. Tom. 1.
edit. Paris.

There was indeed, at the time of the famous first Council at *Nice*, and for a good while after, a debate between the *Arians* and *Trinitarians* about Baptism, by a *single* and *trine immersion*; and one *Eunomius* was condemn'd for baptising by a *single Immersion* in a Council held at *Constantinople*: and further, this usage of baptising by a *Trine Immersion* was confirm'd so lately as by the second Council at *Ravenna*. But never was it yet decreed by any Council General, Provincial, or *Diocesan*, that Baptism by *Immersion* (or plunging, as he styles it)
 “ is no lawful Baptism, but a human and diabolical
 “ invention, a breach, a notorious breach, an intolerable breach of the 6th and 7th Commandments. Had Mr. *Malleus* liv'd in the 4th Century, he had been condemn'd as an *Heretick* without more ado, for so bold, nay so wicked and antichristian an Error: For if a Person could not scape their *Anathema's* for asserting that one single Plunge in the Water, or Baptizing by one Immersion was sufficient, and that it need not be thrice repeated, Mr. *Malleus* wou'd have been *Anathematiz'd* without hopes of Absolution, who is so hardy as to *disown* and *condemn* Baptizing by *Immersion*, as unlawful.

Friendly Ep.
p. 6.

How little did the Christians of the two first Ages, who for ought appears to the contrary were generally if not all Baptiz'd by Immersion or Dipping; how little, I say, did they dream? that one who thinks himself a very Orthodox Teacher, should
 arise

arise and peremptorily *Unchristen 'em all in one sentence*, tho' they were *then* the whole visible Church: and if this Author's opinion be true, were never lawfully baptiz'd, but were *guilty of an intolerable breach of the 6th and 7th Commandment.*

Friendly Ep.
p. 6.

Pope Gregory the I. of that name, tho' a Pope, was so Orthodox in the point of *Baptizing by Immersion*, that he writes a very large Epistle to one *Leander* his Contemporary, *Bishop of Seville*; wherein Immersion and Baptism by a Trine Immersion is the subject and sense of every line: The Popes of those times had it seems some Modesty, and some Christianity; but Mr. *Mallens* wou'd tempt one to think he had neither.

And Pope *Leo* the I. was as Orthodox in this point as *Gregory* his Successor; for in an Epistle of his he expounds the 4th verse of the 6th of the *Romans* in a sense that plainly supposes baptizing by Immersion to be the *allow'd and general Practice of the Church*; for says he "*the trine Immersion represents our Saviour's abiding three days in the grave; and the rising of the party Baptiz'd out of the water, resembles his rising out of the grave.*" Now where had the sense of this comparison been, if there had been no such thing in being as Baptizing by Immersion?

Ep. Leonis
primi in Tomo
Tertio Edit.
Paris.
Sepulturam
triduanam imi-
tatur trina de-
mersio, & ab
aquis elevatio,
resurgens est
ad instar de Se-
pulchro—ibid.

And to add but one Authority more of this sort, the Council of *Trent* it self, As modern and heterodox as it is in most other matters, has very modestly declar'd her opinion in this, in a Catechism made by her order; viz. that, *Baptizing by Immersion or Dipping* "*was for a long time, from the very beginning observ'd in the Christian Church.*"

Catechis. ad
Paroch. parte
2. de Baptismo:
—cum ali-
quis aqua mergi-
tur, quod diu d.
primis temporibus in Ecclesia
Observatum.

But

But it may be Mr. *Mallens* has no regard to the sense and opinion of *Popes and Popish Councils*, and I suppose for that Reason he will not much value the Opinion of an Eminent Writer in the *Catholic Church*, who died in *Rome*; and thought it necessary

Epist. Gregorii sary to Baptize not barely by immersion, but by triple immersion; and appeals for his justification to the usage of former times.
 Protophylli
 30. ni fallor,
 Tomo Concil.
 Edit. Paris.

Αναγινωσκοντες οτι οτις εν τω νεκρω νεκρωται εν τω νεκρω νεκρωται.

However, I hope, Mr. *Mallens* has some esteem for the Judgment of *Protestant Divines*, tho' the living have no Reason to value it, if he had not : And the Sense of *those Divines*, is full on our side in the Matter in Debate, and point blank against Mr. *Mallens* : For instance, The *Divines* who com-

*Cont. Magdeb. Cent. 2. ministros in aquam Baptizandos immer-
 sisse — probat verbum *καταβα*, quod
 immersionem in Aquam significat, &
 quod Paulus immersionem illam al-
 legorice exponit. 6 Rom. 2 Colof.
 5 Ephes. 3 Tit. 10 Heb. & alibi.

pil'd the * *Centurie Magdeb.* expressly say, That the Ministers Baptiz'd by Immersion, in the Second Century; that the Greek Word signified, to Plunge or Dip, and that St. Paul in divers Passages expressly alludes to the practice of Baptizing by Immersion—

and a great deal more to the same purpose, in the 1st. 2d. and 3d. Volumes. And the Learned and Judicious * Mr. Calvin, is as exprefs in this Matter, as Words can make him, for he frankly owns, that the Word Baptize signifies to Plunge or Dip— And further assures us, for a certain Truth, that Baptizing in that manner was the usage of the Ancient Church.

Calv. Inst. l. 4. C. 15. S. 19.
 Quanquam & ipsum Baptizandi
 verbum mergere significat, & mer-
 gendi ritum veteri Ecclesia observatum
 fuisse constat.

And

And the Learned Casanbon, his Countryman, Casanb. Not a
ad 3 Mar. com-
mate 680. — was of the very same Opinion, which he free-
ly declares in his brief Notes upon the Greek Hic enim fuit
baptizandi ritus
ut in aquas im-
mergerentur. —
quod vel ipsa
vox testatur.
declarat satis.
— non esse abs
quod se nonnulli
disputarunt
de toto corpore
immergendo — Testament, saying, That the manner of John's Bap-
tism, was by Immersion, and that it was not without
Reason, that some Persons argued for plunging the
whole Body under Water in Baptism, since the very
Word has that signification.

This was the Judgment of those two renowned
Divines and Critics, the most considerable perhaps
that France ever bred. Let us see now of what
opinions our English Divines are in this point.

Bishop Davenant in his Exposition on these words
in the 2d. of the Colos. [Buried with him in Bap-
tism.] Observes, that the Persons "Baptized in the
" ancient Church were not Sprinkled only, but Plung'd
" into the Water. Nay, Dr. Holdsworth says more, In his 22 Le-
cture. " that Baptism by Immersion is still in use in some
" Churches, and in others that the Baptized are Plun-
" ged thrice, which is agreeable to the Ancient
usage.

Dr. Sparrow, late Bishop of Norwich, in his Ratio- p. 260 and
p. 262 — nale assures us, that Baptism in the first times " was
" perform'd in Fountains and Rivers, and the Apo-
" stles Baptiz'd in such places. And perhaps there's
not one Divine of the Church of England to be Vide Bp. Sa-
lisb. Expy. of
the 28th Art. nam'd, so illiterate and rash as Mr. Mallens; but
one and all of them, who have occasion to give
their opinion in this Subject, admit Baptizing by
Immersion to have been the primitive practice.
And the Church of England itself directs her Mi-
nisters to observe it in some cases, as appears by
the Rubrick in the Form of Baptizing Infants. So

Rub. in the
form of pub.
Bapt. it they
shall certify
him [the
Priest] that
the Child may
well endure it,
he shall dip it
in the Water
discreetly.

that every one of her Divines when he declares his *Assent* and *Consent* to the truth and use of her *Liturgy*, at the same time professes thus much at least, that *Baptism by Immersion is practicable and valid in certain cases*, and is by *no means* to be rejected as *unlawful*, and as a *notorious breach* of the 6th and 7th Commandments. *F. Ep. p. 19.*

I will name but one Authority more, and have reserv'd that for the last, because Mr. *Malleus*, 'tis probable, will rather be concluded by it, than by all I have already refer'd him to: And the Person I mean, is the *Learned Mr. Pool*, the Author of the *Synopsis Criticorum*; who with the *candour* of a Gentleman and *sincerity* of a Divine, freely declares himself in favour of the *Antiquity of Baptizing by Immersion or Dipping*, in the passage I referred Mr. *Malleus* to before, *viz.* in his Collection upon the 3d Verse of the 6th Chapter of *St. Matthew*: But he confirms his Opinion by citations from other Learned Men, and proceeds further to give his Reader the sense of *Maldonate*, a considerable Annotator, and adds, that the Proselytes admitted into the *Jewish Church*, were baptiz'd, or as he words it, had *their whole Bodies Immers'd or Dip'd*. The *Talmud*, it seems, under the Title *de Repudio*, declares, that the *Jews* were initiated or entred into Covenant with God the same way; according to the sense of two very Learned Men, Mr. *Selden* and Dr. *Lightfoot*, in the places I refer my Reader to in the Margin. But Mr. *Pool* do's not barely acknowledge the Antiquity of Baptizing by *Dipping or Immersion*, but thought fit to declare, *ex abundanti*, that the custom of pouring water on the party baptiz'd,

P. 21. of this
Discourse.

Syn. Crit. in 3
Mat. Erat Ab-
lutio Proselyta-
rum qui in Ecce-
siam Judæorum
admittebantur
viz. totius corpo-
ris in fluviis, et
ita fuit admissus
Jethro.

Selden de Syn.
l. 1. c. 3. Horæ
Heb. in 3 Mat.
6.

tiz'd, or sprinkling with Water did but lately prevail in the Christian Church.

Pool in loco supra citato Serius aliquanto in valuisse mos perfundendi sive aspergendi.

I think it may with good reason be suppos'd, if not fully prov'd, that whilst *Baptisteries*, or places built and set apart for Baptism, were made so large as to receive not only the whole Body immers'd or dip'd, but several Persons and both Sexes in *distinct apartments*, at the same time, as 'tis certain they were; for *Durandus mentions* some, the Ruins whereof, were shown in his time at *Pisa, Florence, Bononia and Parma*. I say, whilst these *Baptisteries* were in use, *Immersion*, without doubt continued to be the *ordinary mode of Baptizing*. Nay these *Baptisteries* were so *capacious* that some us'd to bury their dead within their Walls, which was expressly forbid by a Council held in the Year 578.

Durandus de ritibus Eccl. l. 1. c. 19.

14. Can. Concil. Antifiodoren.

It began indeed to be a Question about the middle of the third Century, whether *Baptism by Asperson* might not be lawful and sufficient, without a strict observance of the former practice of *Baptizing by Immersion*: And St. Cyprian, who flourish'd about that time, has this very point under debate: By which enquiry 'tis as evident; as any thing can be; that *Baptizing by asperson or sprinkling* was then not an ordinary but an *uncommon and rare practice*; and the Novelty of it; was the reason for which some did scruple to admit it; and not only so, but made it a Question, whether the parties who were so baptiz'd, were truly and properly Christians. How different then the Sentiments and practice of the best and purest Ages were from the Opinion of *Trepidantium Mallens*,

S. Cyp. Op. 76. Ep. ad Magnum

Cent. Magd. in 3. Cent. de Bapt.

I think does in some measure appear by this brief account I have given.

What was it then could tempt this daring *Epistle-Writer* to repeat the Insolent Challenge of his *Anonymous Author*? *Viz.* to produce one place in Scripture where *Baptizo* signifies to *Plunge*. Of whatever Party the Gentleman be, who first made the Challenge, he may upon *Publick Notice* given who *he* is, have all his own Dictionaries, Historians, and Commentators ready to answer his Challenge. And since Mr. *Mallens* pertly appears for the Gentleman's *Second*, but wisely resolves not to be concluded by his *Authors*, (for he cares not what they say :) Having arm'd himself with so much *Sufficiency* and *Obstinacy* as to reject the most convincing Arguments from all other Persons but St. *John* himself, he may set his heart at rest, St. *John* will have nothing to do with him, that Excellent Person was well enough understood by all his Followers; and so was St. *Peter* too; and their Followers took care to Propagate the Doctrine they taught 'em, and the usages they left 'em, but particularly the mode of *Baptizing by Immersion*; inasmuch that it continued, upon the matter, an *Invariable* and *Universal Practice* for two or three Centuries successively, as those very *Learned Men* acknowledge, who for better Reasons, than Mr. *Mallens* ever thought on, justify and practise a different Mode in *Baptism*.

Friendly Ep.
p. 20.

I have

I have now Sir consider'd the arguing part of Mr. *Mallens* his Epistle to you, and am ready to blame my self for attempting to confute a Pamphlet, which in every Page confutes it self, and has, I make no question been slighted by you upon the first reading: It may be expected I should take some notice of his *Scandalous Reflections, defaming Stories, and painful Witticisms* which he makes sport with in every Page; but that's a Task fit for no body, but one of his own Kidney and Complexion. He himself is the fittest Person to answer that part of *his Epistle*; to write a *Satyr* or *Panegyrick* upon his own Writings; and if he does it, I am sure either of 'em will amount to the very same *Lampoon*.

You find scatter'd up and down in every Page the Flowers of his Rhetorick, and his Complements, such, as for instance, *Perblind Brethren—Paper-headed Men—read their Scribble, and learn their Chant.* (a considerable Phrase borrow'd from Old Mother Clito) You'll find him in the 2d Page very Comically, and much like a Pedant, Schooling his Masters the *Reverend Assembly of Divines*, with an Objection which he says, is *Ignorantly, Unlearnedly, and Foolishly urg'd*; and immediately he runs riot into his beloved *Moods and Tenses*. And in the very next Page, he comes to his good nature again, and then the very same Persons, are *Unanswerable Urgers, Great Worthies and Eagle-eyed-Men* at Controversie, that knock a Dispute in the head, while you say what's this.

In the 7th and 8th Pages You have his most Learned Observations, with which his affected skill
in

in the *Greek* has furnish'd him. And here you must take him, (if you can be so kind,) for a considerable Critick, or else you'll very much disappoint him in his expectation.

P. 10.

In the 10th Page You are all of a suddain alarm'd with his Discourse of the *Canon mount- ed up and beginning to roar*, and I know not what: which would put one in expectation of some News from *Livenia*. But he immediately disappoints you by *telling you a Tale of a Tub and himself*. *Once upon a time I liv'd in a Town, &c.*

P. 11.

Dr. R.
Mr. T.

And in his 15th Page he falls foul, without any provocation given, upon Two Gentlemen, who value his Reproaches above his good Opinion, and would have been very sensible of the *Scandal of his Commendation*; as, I make no question, those Gentlemen are, whom he names in his 20th Page, and is mighty desirous, as if they had nothing else to do, to have the credit of being Answer'd by one of 'em.

After this comes on an uninterrupted medly of Idle Stories; and by the Texture it appears, every thing that came to hand, was made a part of his dull Epistle to you Mr. *Keith*, that a Man has very strong presumptions to believe Mr. *Malleus* to be that *very Botcher* which he mentions in the 25th Page, whom his very kind Neighbour the *Vintner* had *subdu'd* with the Fruit of the Vine, and made his Penn outrun his Wits.

Thus

Thus, Sir, for the respect I bear to Truth and your Person, both which I am sure, are very much injur'd by this scurrilous bantering *Epistle-Writer*; I have briefly expos'd his *Reasons* and his *Rhetorick*; if it be pardonable, to give his way of *Writing* and *Arguing* those venerable Names.

And upon the whole I think 'tis evident, that his *Style*, his *Logick*, and his *Confidence* are all of a piece, and all without Precedent, exactly calculated for the Meridian of *Moorfields*: And had he done himself Justice, he had dated his Letter from one of the apartments in the *College de gens infensez* in his Neighbourhood; and then he had saved you the trouble of reading his *Epistle*, and me the trouble of making these Remarks.

I am Sir.

F I N I S.

ERRATA.

Page 5. l. 25. r. *perpetuum*, p. 6. l. 26. r. *Bartholomew*.

Adver-

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